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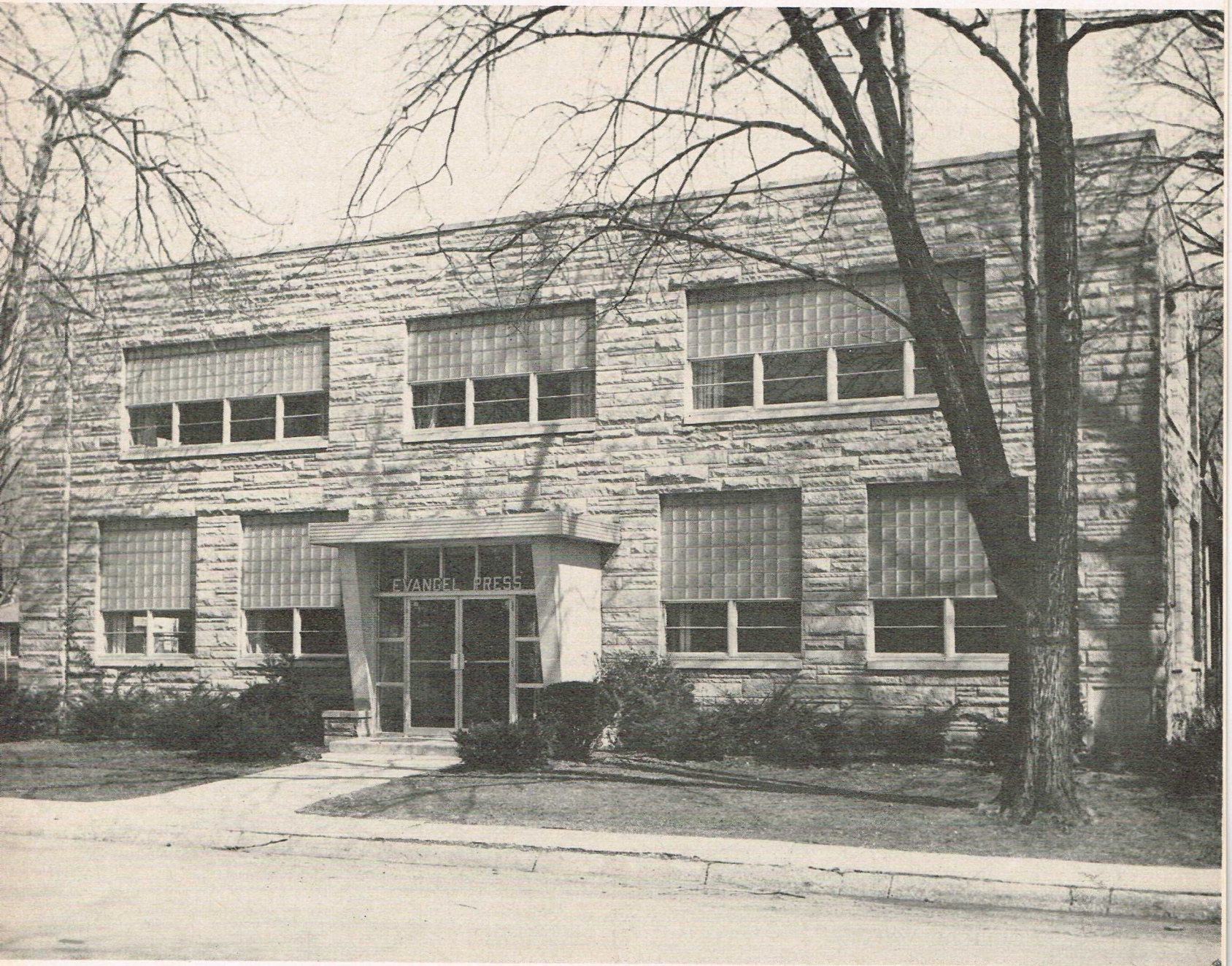
J.N. Hostetter

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Messiah University is a Christian university of the liberal and applied arts and sciences. Our mission is to educate men and women toward maturity of intellect, character and Christian faith in preparation for lives of service, leadership and reconciliation in church and society.

Evangelical VISITOR

December 6, 1965



Brethren in Christ Church Publishing Headquarters
Nappanee, Indiana

Photo by Don Freed

EDITORIAL

Traditions

Traditions as such are having difficulty to survive. A radically changing world both in speed and nature is having its effect. Modern communication is one reason for traditionalism having difficult going.

Traditional ways and truths largely attribute their longevity to verbal and exemplary means of communication. Great strength came from one generation telling another. Much of early human history indicates, "tell it to the generations following."

Traditions encountered little difficulty for survival where human existence was largely provincial. Circles of movement and interest were small, an atmosphere that is necessary for local traditions to propagate.

We now live in the 20th Century. Not said boastfully but realistically. It is claimed, technological discoveries have doubled in the last fifteen years. A previous doubling took 80 years, 1870-1950.

Gone is provincialism. Isolation is a thing of the past. Modern communication and transportation have made the world a province.

Never did the words of Jesus have more meaning, "The Field is the World." A sad revelation confronts us today. A segment of the world has had the Gospel for centuries and has enjoyed its blessings most selfishly. Now, frantically, with great perplexity we turn and face a needy world.

One of man's earliest technological developments is printing. Over the centuries, printing has singularly served as a powerful medium of communication.

With the advent of radio, then TV; the question: what effect will radio and TV have on the printed page? Will one replace the other? Since they tell us technological development is still in its infancy, any attempt to predict the future would be risky.

However, as of now, printing appears to be here to stay. Technical advance has brought refinement and improvement to the printing press. Better quality of printing is in evidence.

Indeed, literature still holds top priority in meaningful communication. The impact can be either good or evil. The devil's "presses" were never better organized. Never have they tried on a world-wide scale to produce such attractive, colorful volumes of material. A world learning to read becomes a market for this venomous stream of sinful reading.

The Brethren in Christ Church is in the printing business. The going was never easy in these 40 years and it isn't now. In publishing there is an effort to get truth in black and white. A "black and white" ministry is not colorful. The glamour of public appearance is absent.

However, Christian literature, a message in print, has almost limitless audience potential. At the very core of a church's program is the printed page. Imagine the Brethren in Christ Church without reading materials. No song book in the pew. No study materials to use in Sunday School or Vacation Bible School. No reading material coming to our homes. It would be much like, even a bit worse, than many underprivileged areas this writer visited in a trip around the world a year ago.

On the cover this time we present the publishing headquarters of the Brethren in Christ Church. The nature of Evangel Press' ministry puts it in touch with every segment of church life, and each area of administration in the going program of the brotherhood.

Now back to tradition. With provincialism in our communities a thing of the past, what is our outlook? Which direction are we moving? Christian literature is right at the center, having a vital part in determining in which direction the church is going and will continue to go.

The Publication Board of the Brethren in Christ Church feels deeply about the influence that study and reading materials have on the church's future. Is this the place to plead for the tradition of a Bible-centered, Holy Spirit led evangelicalism.

Three streams of religious life are on the move. To the far right is an intolerant, fundamentalist, rabid religious provincialism, militant in its denunciatory tactics of all those who do not use its shibboleths and emphases. From such we turn away.

To the far left is an unbelief that denies the cardinal doctrines, the basis of a Gospel which transforms a sinner into a saint. A philosophy that repudiates Christ's virgin birth, His vicarious atonement, His bodily resurrection, does not accept the Word as infallible, must then rationalize the problem of sin. So there emerges a social gospel.

Between the right and the left is a main stream of evangelicalism. The vital concepts of the Christian faith are taught and are in evidence.

Here, God is God! Jesus Christ is the Son of God. With the Holy Spirit, these comprise the Eternal Trinity. God's love is expressed in Christ. Salvation from sin is provided through God's grace. The Holy Spirit is the divine power, calling and leading mankind to a personal knowledge of God's saving grace.

And then, what great areas of Christian brotherhood and discipleship open as vistas of service and devotion to our fellow man. Let brotherly-love be our tradition. May our traditionalism include a concern that cannot relax and enjoy materialism in a suffering world. They tell us, each half hour the world's population increases by 5,000. The sad part is, two out of three will inherit a life of want.

May an Evangelical tradition of Christian experience express itself in Christian deeds and service. We will preach and proclaim the Gospel while using every means at hand to express a vital faith with good deeds to our fellow man.

JNH

EVANGELICAL VISITOR

Volume LXXVIII

Number 25

Official Organ of the Brethren in Christ Church, published bi-weekly by Evangel Press, Nappanee, Indiana, to whom subscriptions should be sent.

Purpose: To publish the Gospel of God's grace—a complete salvation through the atonement of Jesus Christ the Son of God, made effectual by faith in Him; the walk in holiness by the power of the indwelling Holy Spirit; and the pre-millennial second coming of our Lord.

Editor: J. N. Hostetter, Box 8, Nappanee, Indiana, to whom all material for publication should be sent.

Editorial Council: J. N. Hostetter, Editor. C. B. Byers, Paul G. Lenhart, C. N. Hostetter, Jr., Walter Winger, Isaiah Harley.


Page Contributors: World Missions: Mary Kreider, Box 171, Elizabethtown, Pa.; Missions in America: Mrs. Maybelle Kanode, 220 S. Hanover Street, Hummelstown, Pa.; Preachers: E. J. Swalm, Duntroon, Ont.; Home: Eber Dourte, 845 West Arrow Highway, Upland, California; "Today's Yesterday": C. O. Wittlinger, Grantham, Pa.; Crusader Page: Paul Hostetter, 105 Budea Crescent, Scarborough, Ontario.

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MEMBER  EVANGELICAL PRESS ASSOCIATION

THE battering rams of high pressure advertising confront us every day we live. Not only do the ads compete for our business; they are increasingly competing for any leisure time and suggest a host of possibilities for recreation. Not among the least of these voices is the hard sell of the movie industry.

The ethical involvements of the New Testament present a certain complexity for the serious Christian. They are not complex in the sense of confusing, but complex in that Christian principles have ramifications at every crossroad of decision. Further, the New Testament presents principles and not laws in its ethical demands. These principles need to be applied constantly to life's choices. Applying these principles means a certain amount of freedom for the Christian. It means that life can be exciting! It also means that life can be dangerous if one misapplies the principles. The New Testament does not tell us how much one should spend for clothing! It does not tell us how long our vacations should be! It does not tell us what we must do for recreation! The principles of stewardship, simplicity, and non-conformity must be brought to bear upon the continuum of choice which runs all through life.

CONSCIENCE

In applying these principles one faces the conscience adjustment problem. As long as we are human we face the fact of rationalizing things into the conscience and also rationalizing things out of the conscience. Sometimes adjustment is needed. Those who opposed Sunday School came to see it as an important arm of the church. This involved a change of conscience for the good. But conscience adjustment is dangerous in that the human and subjective element may fog the best choice. Therefore, any conscience adjustment needs to be tied to the principles of the Word of God and needs to be guided by the Holy Spirit. Both principles and conscience are crucial in the Christian's deciding his relationship to Hollywood *movie patronage*.

What is the moral posture of the movie industry? During the late 20's, serious questions were being raised about the bold portrayals of the movie makers. It was felt that a censoring body of some type was needed. By 1930 the Production Code of the Motion Picture Association of America was established as a kind of self-policing device. This production code provided for three basic standards: (1) No picture shall be produced which will lower the moral standards of those who see it. Hence, the sympathy of the audience shall never be thrown on the side of crime, wrong doing, evil, or sin. (2) Correct standards of life, subject only to the requirements of drama and entertainment shall be presented. (3) Law, natural or human, shall not be ridiculed, nor shall sympathy be created for its violation. These standards leave much to individual interpretation and are generous enough.

CODE

But how effective was this code? If these principles had been followed the moral complexion of the problem would have been better than it is. But instead of using the code to get higher quality in production, many producers began to buck the code. For some, getting the

The writer is Associate Professor of Religion and Philosophy, Messiah College, Grantham, Penna. First presented as a paper during chapel hour at the college.

THE CHRISTIAN AND MOVIE INDUSTRY PATRONAGE

Alden Long

disapproval of the code became a publicity advantage. For example, in 1953, the film, "The Moon is Blue," was refused the seal of approval. By being refused the seal, the producers received wide publicity and the film went on to produce gross receipts in excess of \$4,000,000. The fact remains that the code has not been able to keep the movies pure. Production, principles of advertising, and provocative titles have violated the code many times.

Since the moral posture of the industry leaves much to be desired, I believe the Christian should be generally opposed to Hollywood movie patronage. The following reasons for this position are stated in the Messiah College Handbook. They also represent my personal reasons for non-patronage.

1. "By and large, they present an essentially unreal and misleading view of life." Participating in a movie does give one a sense of escapism. And all need some escape opportunities. Even the Psalmist believed this when he wrote "Oh that I had wings like a dove! For then would I fly away, and be at rest." 55:6. But any escapism, which we seek, needs to be in the direction of truth—not in the direction of untruth.

The following three testimonies lend argument in support of the "unreal and misleading view of life."

A sixteen year old girl testifies—"In seeing movies you get a desire to have pretty clothes, automobiles and several other things that make one happy. If you have no relatives to get these things for you, usually you get in trouble trying to get them yourself."

In the theater district of a South American capital recently, a traveler found one of our seamier Broadway productions playing, while across the street a Soviet ballet company was attracting larger crowds, as well as more favorable attention from the critics. "You send us plays like these," a South American said. "Your government sponsors them, then you ask us to support your way of life? You must think we're crazy!" And he added: "A house built on sand will not last; neither will a civilization built on dirt."

BREAK-DOWN

Several years ago the *Saturday Review* carried an account of a conference between prominent American and Russian citizens at which one of the Russians asked some pertinent questions:

Why do your playwrights and authors insist on slandering your great country? Almost every motion picture we see about the United States does serious discredit and harm to your people. You are made to seem very vulgar and materialistic, as though you had no interest in the deeper things of life, which I know is not true . . . I read as many books about America as I can find. They are far more responsible, of course, than your movies, but I still think the writers of these books do not do justice to your country and its people. Your writers make it appear that the United States is filled with people who are neurotic or over-sexed or who suffer from infantile emotions . . . I saw an open-air store—I think you call it a newsstand. There seemed to be hundreds of magazines on display. Please do not think me critical, but most of these magazines were outrageously indecent. It creates the impression that the only things the American people are interested in are violence, drunkenness, and cheap women. It didn't take me long to find out that this is not the case. But I still don't understand why so much of your printed material, like your movies, should glorify the worst things about America and not your best. (*Saturday Review*, December 15, 1962, p. 15).

2. They have contributed and are contributing too much toward the breeding of crime and violence. Blumer and Houser conducted a study and found that more than one-half of the truant and behavior problem boys, 55% to be exact, indicated that pictures dealing with gangsters and gun-play stirred in them a desire "to make a lot of money easily."

A boy doing time for robbery says "The pictures that they show of this sort show how the man that is a crook gets his money and how he out-smarts the law, and it looks very easy."

3. They are responsible for much of the sex delinquency in American society. Society itself has a suspicion that this is true. Frequently, certain movies are advertised "For Adults Only."

IMPACT

The following testimony of a seventeen year old girl supports this third thesis: "The most responsible thing for getting me in trouble is the love pictures. When I saw a love picture at night, and if I had to go home alone, I would try to flirt with some man on the corner. If it was the right kind of a bad man he would take me to a dance or a wild party. At these parties I would meet other men that would be crazy for fast life. These are the kind of men that got me in trouble."

4. They treat the ideals of love, marriage, honesty, industry, and sobriety in such a way as to weaken rather than to strengthen them as pillars of society. Many of the films do have their little moralisms. But the little moralisms are scarcely enough to off-set the haunting, lingering images. Further, the moralisms are not the things high-lighted in the advertising. The ideals mentioned above are prostrated to a sensualism which will attract the masses who are not Christian.

5. They contribute to the wide-spread disregard for the Lord's Day. The very existence of Blue Laws indicates that society recognizes a problem here. The curfew on the Saturday night double feature may be of some help. But

many who participate in these features are too bushed to participate in both Sunday morning services. I also have wondered how many come from these and enter church some hours later filled with the warmth, glow, and appreciation of the Holy Spirit's work!

* CONCLUSIONS

In light of these considerations I believe the Christian runs some unnecessary risks by movie patronage.

1. He will wrestle with the problem of supporting an industry which many believe to be generally deficient in its level of production. One's conscience makes demands here.

2. He runs the risk of a growing tendency to become more tolerant of the abuses of morality. He will need to ascertain whether the entertainment will feed and/or relax the mind, or whether it will merely stimulate the biological drives. The majority of films fog the proper perspective in which life is to be lived.

3. He may subject himself to stimuli which have magnified the personal problems for many.

4. He runs the risk of steaming the windows of his soul. The lust of the flesh might be defined as anything that steams the windows of the soul.

Certainly Matthew 5:29 has relevance in a discussion of this problem. A paraphrase is suggested: "If thy right eye causeth thee to stumble, pluck it out, and cast it from thee. It is better to get rid of something which may seem precious, than to allow it to become the means of losing your spiritual structure."

Peter's Perils and Pearls

(Continued from page five)

The Pearl of Submission

Behold the pearl formed in Peter's heart as he writes, "Christ also suffered for us, leaving us an example, that we should follow in his steps" (I Peter 2:21). Also, "But and if ye suffer for righteousness' sake, happy are ye . . ." (I Peter 3:14). Let us treasure this pearl of truth. It is precious indeed. May we count it a privilege to suffer for Him.

The Peril of Watching Others

Peter learns of his own future and how he will meet death. Read John 21:19-24. He learns what it will cost him in the future to be a follower of Christ. Peter immediately begins to wonder and inquire about John the beloved apostle. Jesus' rebuke is sharp and to the point, "If I will that he tarry till I come, what is that to thee? Follow thou me." Christ's concern was that we be faithful, regardless of how our lot may compare with that of others.

The Pearl of a Christ-Filled Vision

The rebuke of Christ and the experiences following Pentecost mellowed the impetuous apostle to write in II Peter 1:4-12 that each Christian, as an individual, should shoulder the responsibility of fully appropriating the promises in partaking of the divine nature and demonstrate his calling and election to the fullest—living the abundant life!

These perils and pearls from the person and pen of Peter are, perhaps, but a few of the number to be found; but they furnish an abundance of food for thought—and heart-searching.

—The Pentecostal Evangel

Evangelical Visitor

Peter's Perils and Pearls

In Peter's life there are both wonders and warnings to guide the heaven-bound pilgrim.

By J. W. Mellick

THE GOSPELS AND THE BOOK OF ACTS reveal Peter's *perils* while his Epistles display his *pearls*. Perhaps his pearls came from the experience of his perils in some degree, even as the irritating sand beneath the oyster's shell produces rare gems.

And how often the word "precious" appears in Peter's writings. His sad experiences, wrapped in God's abundant grace, have given us rare spiritual jewels indeed.

Whenever Peter fails to give his Lord the pre-eminence it is there that his perils appear. After these errors, and following the blessings begun at Pentecost, pearls of grace fill his heart and overflow to us through his pen of inspiration as Christ is exalted.

His perils set a pattern for Christians to avoid, and his pearls are to be greatly desired for our spiritual adornment and enrichment.

What are some of these perils and pearls? What admonitions may we receive to warn us? What exhortations to encourage us? Let us see them:

The Peril of the Impossible

How strange those Galilean waters must have felt beneath the feet of this veteran fisherman, who had often braved the perilous waves and well knew their power. His experience was that of a greater Power sustaining him. His eyes and faith were upon Christ as we may read in Matthew 14:22-33. His peril came "when he saw the wind boisterous (and became) afraid." He placed "impossible circumstances" before his Lord and judged their power to be greater than His. Is that not a common peril in Christianity today as we see the waves of "impossible circumstances" converge upon us at various levels and in various experiences? We see *them* instead of Christ.

The Pearl of the Possible

Now let us go "pearl-hunting." A pearl from Peter's pen parallels and contrasts this former failure of faith. "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory" (I Peter 1:8).

"Yes," Peter says, "there are severe storms of persecution and high waves of suffering, but He is seen only with the eye of faith—this is sufficient!"

The Peril of the Inferior

In Matthew 16:13-20 we find Peter riding high in the praises of his Lord, having confessed Him to be "the Christ, the Son of the living God." Peter's pride grows in the warm glow of Christ's commendation for this confession, and with this came the peril and danger.

As Jesus tells His disciples of the coming suffering of crucifixion and death, Peter's concept of Messiahship clashes with Christ's pronouncement. Like the disciples on the Emmaus road he is "slow to believe *all* that the prophets had spoken," and thus he rebukes Him who is "the Truth." In remonstrance, Christ turned His back upon him, saying, "Get thee behind me, Satan: thou art an offence (a stumbling block) unto me..." (Matthew 16:23).

The Pearl of the Superior

After this experience and after Pentecost, Peter writes, "Ye were... redeemed with the precious blood of Christ" (I Peter 1:18,19). Also, "Who his own self bare our sins in his own body on the tree..." (I Peter 2:24).

How often inferior thoughts and words, which fall short of the truth, pose a peril to ourselves and to those who hear us. May the Holy Spirit enlighten our minds unto all truth. Peter learned the value of the Blood. In these days of modernism let us not lose this pearl. Its loss has become the peril of our day.

The Peril of Personalities

To Peter, Moses and Elijah were prominent personalities of the *past* who came into the *present* on the Mount of Transfiguration. These men became a peril to Peter as he equated them with Christ. He impetuously suggested the building of three tabernacles there on the mount, but he was promptly rebuked and corrected from heaven: "This is my beloved Son, in whom I am well pleased; hear ye him" (Matthew 17:5).

The Pearl of Christ's Person

This rebuke, plus Pentecost, enabled Peter to say, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). The other personalities had faded into the dim background.

We dare not pass by II Peter 1:16,17. Peter affirms that he and the two other apostles were eyewitnesses of Christ's majesty. Jesus, in His mercy, reassured Peter's Jewish heart that after Calvary He would some glorious day be acclaimed as King of kings and Lord of lords.

Havoc has been wrought in the family of God by the exaltation of human personalities—equating them with Christ. He must have the pre-eminence.

The Peril of Pride

The overestimation of one's native abilities is a common snare of the unwary soul. Peter stoutly protested Christ's plain statement that the apostles would be offended and he deeply resented the prediction of his denial of the Lord. The outcome of this is familiar and well known to all, but can we see the peril and danger of our self-sufficient ways? It resulted in tears for the apostle.

The Pearl of Humility

We wonder if the pearl in I Peter 5:5,6 may not have been formed in part, at least, from Peter's bitter experience, for we read, "God resisteth the proud, and giveth grace to the humble. *Humble yourselves* therefore under the mighty hand of God." From the experience of the peril of pride may have come the pearl of humility in the provident grace of God.

The Peril of Fear

We are prone to think that following the Saviour is an escape from suffering. At the palace of the high priest, imminent danger and suffering struck fear into Peter's heart and came between him and his Lord; thus came the denial. He left close fellowship with Christ to escape suffering.

Today we too often deny Christ to escape social disapproval, and the day could be near in America when physical suffering and even death will face the Christian—a severe test as to our faithfulness to Christ. Peter suffered agony of soul because of his denial.

(Continued on page four)



MISSIONS

AFRICA

Family Life Conferences

Beth L. Frey

Staff of the Wabayi Conference. L to R; N. S. Moyo, A. J. Book, S. M. Mlotshwa, H. K. Ncube, Mrs. G. C. Frey, Pastor A. Mpande, Mrs. N. N. Moyo, S. N. Moyo, S. N. Ndhlovu, Mrs. S. Ndhlovu

A heartening sign amongst our people in Africa is the growing awareness of the need for better family relationships.

At the General Conference at Choma in 1963, a Committee was elected for the advancement of home and family life. Plans were set up for a Family Leadership Conference. How thrilled we were with the response of those who were invited. Not only were they eager to attend but they preferred discussion sessions to recreation.

From this Leadership Conference the Committee planned one-day conferences for the entire family. One such conference was held at Wabayi School. We were a little apprehensive as the time approached because the publicity had not been so widespread as we wished.

About ten o'clock cars began to arrive and people came along the paths leading to the school. The organization of the day was in the hands of Mr. Henry Ncube, an enthusiastic member of the Committee. Following a morning session in which Rev. Nason Moyo spoke to the adults on the husband-wife relationships, a light lunch was served—tea and jam sandwiches—with much good fellowship.

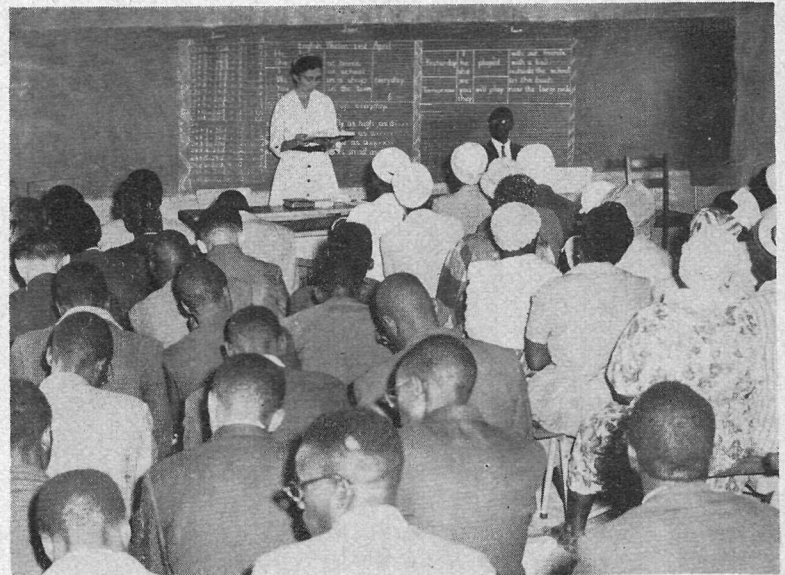
The noon service included all age groups. Bishop Alvin Book spoke to a crowd of 345. Some of these folks had come long distances from the Matopo area.

In the afternoon the crowd was divided into four groups. One wished it were possible to sit in each session and listen to the discussions which give so much insight into African family life. Areas and needs which we never knew existed came to light and there is a clear call to give more time and service to the families of our land.

Sessions over, the crowd mingled in informal discussions and farewells. Heartwarming are the expressions of appreciation for these conferences: "We need more of these meetings" is often heard. The local pastor, beaming with satisfaction, evaluates the day thus: "It was almost excellent!"

The next morning there is a knock at the door.

A young man who was at the conference wants a copy of the book, "Marriage and the Home According to God's Plan." We pray that this book, recently translated into Sindebele, may be a blessing to many families. May many families of Africa, staggering under the impact of the twentieth century upon the old tribal ways, find the way to happiness and peace through Him Who said, "I am the way, the truth, and the life."



Beth L. Frey speaking. Parents hear that they mold as clay, the lives of their children.

Zambia (October)

"This weekend again we enjoyed the blessing of God in a Baptism-Communion service out at Mutandalike. Fifty-six young people were baptized and received into the Church. One of the great thrills was to have Brother Samuel Muunda present—a trained evangelist that had been away from the Lord and the Church for many years. The Lord has been merciful in leading him back. This season he is taking appointments again as an evangelist. It is stirring to hear him pray and preach the Word with earnestness."

Frank Kipe

COMING ON FURLOUGH

Miss Ruth Hunt, from Rhodesia, about November 27—time stepped up because of mother's death early in November.

The Frank Kipes, from Zambia, o/a December 19.

The Titus Bookses, from Rhodesia, o/a December 23. Home address; December 23 to 31: c/o Elmer M. Books, P.O. Box 174, Cleona; after January 1, Messiah Home, 2001 Paxton Street, Harrisburg, Pa.

Macha Hospital Expansion

Newly independent Zambia is taking great strides in the enlargement of educational and medical services to its people. To the extent that it will increase our Christian witness and service we are eager to cooperate and take full advantage of their assistance in these programs.

The government has come through with a grant for the surgery x-ray block which amounts to £4500. We are also approved for our x-ray unit on which we get 75% or £1200.

Several of Dr. Worman's professional friends in dentistry and electronics in the Clarence Center, New York area have sent several thousand dollars. "We do rejoice in the provisions the Lord has made for the forward moving of His work here," writes Dr. Worman. "It is a very humbling responsibility to be entrusted with other people's tithe. Our staff feels keenly the burden to transpose these monies into effective witnessing and evangelization. With the Holy Spirit as our guide, we determine to advance the cause of Christ."

The Zambian government has given increases in grants-in-aid to mission hospitals, effective 1 July 1965. In order to qualify for these increases, we must agree to no longer charge any fees for the care and treatment of patients. We may not agree with this system, but we have no choice if we are to carry on medical work with government subsidy. "With these increased grants and a full complement of personnel, we should be able to become self-supporting," writes Dr. Worman. "We still require some heavy and expensive equipment before this goal can be reached."

The Ministry of Health has said that we should have two doctors and four sisters for a training school.

Village Clinics

We are moving ahead with the establishment of two additional clinics in the Muchila and Chikanta areas, under the supervision of a committee composed of Dr. Worman, Bishop Musser, and Rev. Sampson Mudenda.

Terms of Agreement

1. The Chief with the people will make bricks and help to erect a two-room clinic building.
2. Macha Mission Hospital will furnish nursing orderly to staff clinic and provide simple medical service. Doctor will visit clinic monthly. More severe cases will be moved to Macha Mission Hospital.

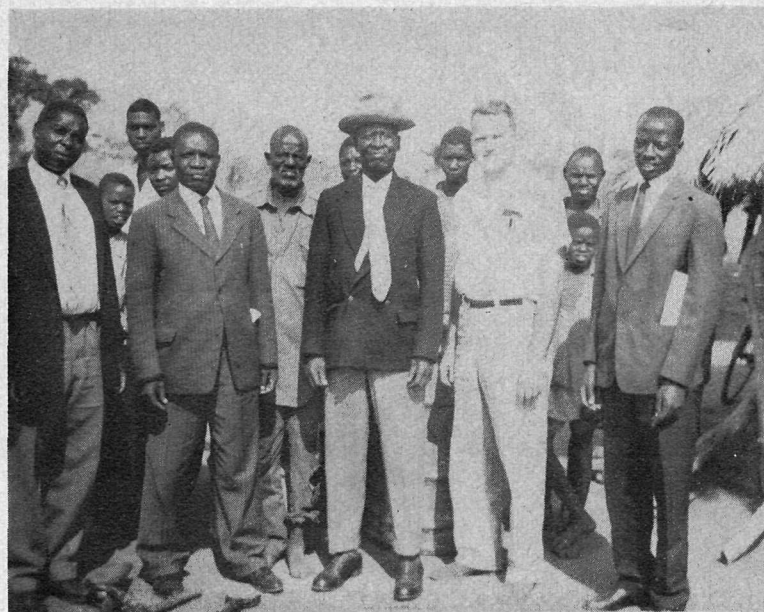
At Chilala (Chikanta area clinic) the Kalomo Rural Council has agreed to supply several hundred pounds to pay for the building, in addition to the people's making the bricks and helping to build.

On the Sikalongo side (but still in Choma District as far as government is concerned), we are negotiating to supervise and staff clinics also. The Council at Mbabala has agreed to put up clinics at Batoka (20 miles north from here on the Great North Road), Singani (12 miles away), and Siazwela (beyond Sikalongo Mission in the Zambezi Valley).

The purpose of all this is to extend the services of the hospital. The people are keenly interested.

Active Treatment Program for Lepers

Macha Hospital has been recommended by the Leprologist in Zambia, Dr. Glyn Griffiths, to establish a leprosy settlement, dependent upon (a) adequate capital and



At Chief Muchila's village, arranging for a Clinic. Front row: School Manager Fred Mweetwa, Rev. S. Mudenda, Chief Muchila, Dr. Worman, School Manager Amon Mweetwa. (School managers are assistants to Rev. George Kibler.)

maintenance funds and (b) adequately trained staff. We have accepted this challenge to establish a hospital oriented leprosy work here. We have applied for government assistance to build ten leper houses per year for the next four years.

In response to a generous offer from the American Leprosy Missions, Inc., to grant a study fellowship for one of our doctors to visit leprosy work in Zambia and a few other African countries, the Field Executive Board has moved to release Dr. Worman for this study in the month of February. It was also recognized that Dr. Virginia Kauffman may need to come to Macha during Dr. Worman's absence, and this she has consented to do.

—From letters of Bishop Musser and Dr. Worman —
BCWM Office.

MISSIONARY FAREWELL SERVICE

2.00 p.m., December 26 at the Messiah Home, Harrisburg
FOR missionaries and Volunteer Service workers, leaving
for Africa between Christmas and the New Year.

FROM HERE AND THERE

India (October)

Miss Esther Book, representing Bihar Christian Council, will be attending an All India Sunday School Union meeting at Ahmedabad, Gujarat (an overnight journey north of Bombay).

Dr. Mann, Madhipura Christian Hospital, got 100 day-old Leghorn chicks in an attempt to provide eggs for the missionaries—at least at Madhipura.

Nicaragua (November 6)

"We had a happy surprise this week: the Women's Guild of the English Community Church were going to have a rummage sale and then changed their minds and gave it all to us for the poor in Esquipulas. To say we are thrilled is an understatement. We're happy for the poor."

H. Wolgemuth

Crusaders

It's Time To Quiz

The words 'It's time to . . . ' have become a big part of our vocabulary. We hear them when we are called to get up in the morning, when we are to eat, at school time and at seemingly dozens of other times during an active week. I would like to add one more to the list. It's time to begin studying for the 1966 Bible Quizzes.

I personally know some young people who have already spent several months studying. This doesn't mean that it is too late for you to start, but you will have a better chance to win and get more from your study if you begin now.

The benefits you receive from the study of God's word and from quizzing will remain with you for life. Time and again I have had testimony from some of the finest young people I know of the value of the Bible study and quizzing in their spiritual growth. Here is the testimony of one who has been a successful quizzier for a number of years.

"Quizzing to me is the greatest single phase of our church youth program. Through the quizzing program I have had many interesting experiences with many people in many places. Some of these experiences were traveling to other churches, competing with other quiz teams, and meeting other young people from our denomination.

"Quizzing is hard work and memorizing a portion of Scripture seems like an impossible task, but it is most rewarding. Through the quiz program I have gained a deeper understanding and appreciation of the Bible. Having the Word of God in one's heart is the most important thing in the life of a Christian. I personally have appreciated the quiz program because it has helped me grow spiritually; this is why I believe quizzing is the greatest." Ray Wingert, Hollowell congregation.

The Scripture portion for this year's quizzing is Matthew chapters 16 through 28. This account of the last part of Christ's ministry, death and resurrection will make a most interesting study and will give all who participate a deeper spiritual understanding and appreciation of the great plan of salvation.



Quiz Master Nelson Wingert counsels with Quiz Teams, General Conference, 1965

Ask your Pastor or youth director to assist you in organizing a quiz team and begin to study now. Your Pastor has received a guide for study. Additional study sheets and quiz rules will be available soon from your area conference quiz director.

The following are the regional conference directors:

Assistant national director and Allegheny conference director, Allen Sollenberger, R. D. 2, Fayetteville, Pa.; Atlantic, Henry Hess, R. D. 3, Quarryville, Pa.; Canada: Rev. Paul Hostetler, 105 Budea Crescent, Scarborough, Ontario, Canada; Central: Elwyn Hock, 106 West Railroad St., Garrett, Ind.; Western: Jared Hoover, R. D. 5, Abilene, Kansas; Pacific: Willard Heise, 192 West Arrow Highway, Upland, California.

Information on times and places for quizzing will be available from your regional director after he has the complete list of participating churches.

It's time to begin preparing for the Bible quizzes now. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." II Timothy 2:15.

— L. Nelson Wingert, National Director, R. D. 5, Mechanicsburg, Pa.

What We Can Do

Robert Miller, Age 17

Have you ever thought about what we teen-agers can do to help secure peace and unity in today's troubled world? If you believe that there is nothing we can do to exert our influence on our local and even national affairs, you are badly mistaken.

First, we can form ideals—ideals springing from truth and honesty—and then we can remain true to these ideals. Nothing should stop us from thinking and working for what we believe to be true and just.

Next, we can form and express our own opinions on the local, national, and international happenings. Forming an opinion stimulates thinking; in turn, thinking stimulates ideas; constructive ideas will be a means of stimulating action.

Next, we can join teen-age groups and committees that uphold our highest ideals and opinions, and we can work to make these groups and committees important in the community. There is strength in a group when individuals are united in purpose and deed. Our own sincere efforts may help to influence other teen-agers to form their own ideals, to express their own opinions, and to join similar groups and committees supporting their beliefs.

Finally, and most important, we can pray for the strength and wisdom to guide us in our work for a better world. In a time when the very existence of mankind is constantly being threatened, prayer is an important part of our effort toward establishing peace and unity in today's troubled world.

A POEM TO PONDER

EASE UP A BIT THOU SHALT NOT KILL

I say, my lad, what's your hurry?
You can't catch up with time.

No matter how fast you travel,
You'll always be behind.

So ease up on the gas a bit;
Enjoy the trees and sod.

You can't catch up with time, my lad;
It's in the hand of God.

—Garrett Nuyen in *Now*



Making a billboard sign by the ancient method of charcoal brush lettering.

Tokyo - First Evangelistic Services

John W. Graybill

How we do praise God for His faithfulness in blessings upon our work here in Tokyo! Daily we marvel at His grace.

We now have six prayer-cells begun in this area of Tokyo, meeting in six different homes of Christians. Some of the hosts are new believers. The smallest group averages five and the largest, 20.

On September 19, we began our first Sunday School program here in our Tokyo mission. Up to this point, we had had requests for Sunday School but had no teachers who we felt were mature enough in the Lord to shoulder the teaching responsibility. Then this spring into Debra's Japanese kindergarten came an experienced Christian teacher from a distant city. We became friends and her presence is always appreciated in our meetings. She is an expert piano player (for which fact we are grateful) and now will head up the new Sunday School. The other teachers will assist her.

Yes, there are headaches and heartaches, too. Just yesterday after visiting one of our delinquent Christians here from one of our Yamaguchi churches, I asked him if we could pray together but he would not grant permission. However, he did say that he would come to visit me tomorrow night here in our home. He will come to supper (Lucille's good cooking!), stay here for the night and go to work the following day from here.

Broadening Our Vision and Preparing for the Meetings

As time went on, we felt we should do more in evangelizing the people in our area. The local Christians were at first very skeptical.

By and by, however, after much prayer, the group began to feel that this might be the answer to reaching our close neighbors and friends. The time and place was set, the speaker selected and, after many group and private discussions the details of preparation were decided and accepted.

Each volunteered to do something: play the piano, buy and distribute the posters, make large billboards (see picture), arrange the chairs before meeting, buy and arrange flowers for speaker's stand, print handbills, make songsheets, give testimony during the meetings, be leader of the sessions, greet the guests at the entrance; after the meeting, take distant people home in cars, clean up the city hall, send out thank-you letters, etc. All of these things were decided and done by the local Japanese Christians, regardless of church affiliation. This cooperation was one of the outstanding features of our meeting, I think.

The cell groups met regularly for prayer and worked together on posters, signboards, handbills, etc.

And the Lord worked with us!

"Would the community indeed respond to our visitation



A scene of the special meetings, September 22-26.

to attend this Christian meeting?" was the big question still in the hearts of the workers.

The city hall which we rented holds 50-55 people and we averaged about 40 adults, besides children, each night; and so, you see, the Lord did fill the place up quite well! This response encouraged and gave confidence to the local Christian group to do more in getting the Gospel out to the unsaved.



The first Kindergarten S. S. class in our Tokyo work.

Several miracles could be mentioned but we will share just one with you now.

Last year out of several teachers who came to our home each week to learn English conversation, one man became a Christian in May (the man printing with charcoal brush in picture). Immediately he had a desire for his wife to hear about Christ Jesus; but she was too shy and seemed disinterested in attending any Christian meetings. They did consent, however, to begin a meeting in their home. This was begun in May and she attended the Bible class each time. The Lord showed her things from the Bible and her heart was opening to receive Christ.

She attended our evangelistic meetings each night and, on the closing night, made her first public confession of any kind, decided to come to church, and to trust Christ. Yesterday we held our first Sunday morning meeting here in the school in front of our mission house and she was there. Also her daughter has perfect attendance thus far in our newly formed Sunday School. We trust a Christian home has been formed and that this is just the beginning of a victorious Christian life for both of them. As both husband and wife are school-teachers, they do need our prayers; for the Christian teacher in Japan must labor under trying circumstances.

Going on . . .

We have now begun a Sunday morning worship service in the local hall. We have mentioned the Sunday School, held at the same time. Saturday night our first Young People's Meeting was held here in our mission house.

Pray for the founding of a solid church in this western Tokyo area.

Home Missions and Extension

A NEW CONGREGATION

DUNCANNON, PA.

Simon Lehman, Jr.

To say just when the seeds of God's Word were first sown in the Duncannon area by the Brethren in Christ is not easy. We do know, the Mechanicsburg brethren had a strong desire to "Sound out the Message of Good News."

In July 1960, a group of men, women and children met to erect a tent on a beautiful lawn by the side of the Bitting auction house, twenty miles from the Mechanicsburg Brethren in Christ Church and two miles from Duncannon, Pa. Rev. Harry Hock served as evangelist and forty-eight persons sought God at an altar of prayer. This included young and old, Protestant and Catholic, many of which were "first time" conversions.

Two weeks after the tent meeting a prayer meeting was started in the area. Rev. Simon Lehman, Jr. was in charge of these services, held in private homes every other Thursday evening. Some were saved and many encouraged by these meetings. These first prayer meetings were attended by families of different denominations.

On September 5, 1962 a committee met in the Mechanicsburg church to organize a Brethren in Christ Sunday School for the Duncannon area. The committee was composed of Pastor and Mrs. Simon Lehman, Jr. and Mr. and Mrs. John A. Knepper of Mechanicsburg; Mr. and Mrs. Carl Swartz of Millersburg; and Mr. and Mrs. Vernon Krick and Mr. and Mrs. Lester Weldon of Duncannon.



Old Chapel

October 7, 1962 was set for the first Sunday School service. A little community chapel controlled by the local Lions Club was rented for twenty-five dollars per month. Forty-two persons met for this first Sunday School session. It is of interest to note that seventy-two years before this, Mechanicsburg held their first Sunday School with 42 present.

Brother John Knepper, a member of the Mechanicsburg Church Board, showed great interest in this new work. He was granted Lay-Minister privileges in January of 1962 and later was given license. He now serves as pastor.

By March 1963 prayer meetings were held each Thursday evening and Sunday School and Worship were conducted each Sunday morning. On the fifteenth of the same month it was decided to start having Sunday evening services every other week. At present a full schedule of services are being conducted.

Bishop Byers of the Allegheny Regional Conference, and the Allegheny Extension Board were contacted as the work progressed. A Branch Church Committee was formed which held its first meeting on August 27, 1963. This is according to the policy for beginning a new work under the Parent-Church Plan established by the Allegheny Regional Conference.

The little chapel became over crowded and very inadequate as the attendance increased. On January 19, 1965 a Building Committee was appointed. Plans are to dedicate the new church early in December.

On April 3, 1965, Duncannon was recognized as a congregation of the Allegheny Conference. The following day was ground breaking for the new church, at which time Pastor Lehman formally turned the reins of leadership over to Pastor Knepper.



New church under construction

The first service was held in the new church on October 30; revival services, October 31 to November 14, 1965, with Rev. Edward Gilmore as evangelist.

Visit the Church. Worship with them. Rejoice with us.

FOR REJOICING -

and Encouragement to Pray

AT SILOBI LOVE FEAST, P. M. Kumalo had charge of most of the services and he did so well. My heart was full when I saw Naka Memeza's beaming face as she washed feet. An old heathen woman whom we had contacted at Matopo, she had said, "Beer is my food," when we spoke to her about repenting. And so it was for she followed all the beer parties. But we kept going to see her and wrote home asking for prayer.

One day as we visited in her home she asked the Lord to save her. The prayer was very simple but it touched the throne. Today she is a living testimony of God's power to deliver and keep.

—Mary Brenaman Brechbill

Evangelical Visitor

Planning a Christian Christmas For the Family

Mrs. Wendell Harmon

At this time of year one invariably becomes involved in a typical pre-Christmas conversation. It usually stems from a remark by someone that "they" are now putting up Christmas decorations before Thanksgiving. "They" are commercializing Christmas, ruining it. "They" are taking all the true meaning out of it.

In Christian circles one hears, in addition, that we must "put Christ back into Christmas." How can we put Christ back in Christmas? Perhaps the most frequent answer, "Christmas should be more spiritual; it isn't spiritual enough." What is a spiritual Christmas? A quick reply would be that a spiritual Christmas is a religious one. What is a religious or spiritual Christmas? Does it mean that we will let "them" set the stage, that we will let "them" play the tune and we will complainingly perform?

Christmas is a gift to the world. We Christians have accepted this gift. It is time we showed the joy that accompanies the acceptance of a gift wonderful beyond measure. This is *our* time. This is the greatest of celebration times for us who love the Christ of Christmas.

Paul wrote a letter once to a church in Galatia that, strangely enough, describes what a truly Christian situation would be. He describes a Christian activity of any kind. He wrote to them saying that the fruit of the spirit of Christ is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control. I propose the thought that this is what Christmas and the preparation for Christmas ought to be.

I suggest that Paul has given us a more real and more meaningful statement than the vague terms of "more spiritual," "more religious." He challenges us with an almost humanly-impossible concept. If you want Christmas to fulfill its opportunities, he might say, you must bring joy, and love, and peace. You must express patience, and kindness, and goodness. You must practice sincerity, gentleness, and self-control.

The challenge to the Christian at the Christmas season is that which is a life-long challenge—self-discipline. Paul, in essence, says "take control of your lives. Don't be a ball pushed down the street by the kicks of the community." It is a call to the Christian to describe the traits that will be produced. We will either be in control of the season or be controlled by the season. Christmas isn't going to be Christian unless we strive to make ourselves and our actions Christian and to incorporate these Christian traits into every moment of the season.

The season itself won't do it for us. The "White Christmas" we sing of may only give us a cold. The hall-decking holly may bring hay-fever. The lovely hymns and carols perform no lasting miracle. It is the song we sing inside. It is the quietness which comes when we pause before His presence.

We won't go through the Christmas season without a tremendous amount of work. There will be tiredness, there will be extra loads. But if we are to be in control of our season we will not let the society in which we live master us. In the midst of busy activity, of jostling, we will balance our work with worship.

Since the recent Supreme Court decisions regarding religion in the schools, Christian parents realize more than

ever that this is their area of responsibility. This is their challenge—to make the great period of the Christian year a time of deep meaning, a Christian experience.

The advent calendar and the advent wreath when used in a Christian home point to the quality of the Christian season. They emphasize the miracle of Christmas, the spiritual worth surrounding the entire celebration.

Our children might value more the Christmas cards which come into the home if they are tuned to awareness of the Christmas symbols. Evergreens, holly, or any tree or foliage are a symbol of life during the days of winter, the deathless hope of new life. The wreath, being round, is a sign of God's eternity. Candles symbolize the light that came into the world with Jesus. The Wise Men represent all of us who are in search of new light. The meaning of these and other symbols we use in home decorations, that we see in our community, or that we look at in current magazines, will speak to us in the busy days of preparations. Many times we see several of these pieces of symbolism combined. It is worthwhile to be on the lookout for these.

The tidings of great joy were, of course, to all people. Perhaps never before did this have deeper meaning. With the tense racial situations of our day we might do well to decide with our family what we should do to share Christmas with others outside our family. What can we do to enlarge our area of brotherly love for all people?

Because Christmas belongs to "whosoever will" our keeping of Christmas is enriched by the customs and traditions of people of many lands. Let us sing each others songs of joy remembering that His love and compassion brings joy and hope for every person in every nation. The international aspects of Christmas can be shown through our baking and cooking, through featuring favorites of other lands.

The making and decorating of a Mexican pinata full of candies and sweets has been a high point of Christmas preparations for our children for many years. On Christmas day we take turns being blindfolded and hitting the pinata which spills its goodies on the floor. It is simple, colorful, and gay, with an international spirit.

Other families we know feature Danish and German food and customs. Perhaps our own Pennsylvania Dutch heritage may be stressed.

By taking a forward look early we can organize our busy days of preparation so that no one will be carrying too much of a work burden. In looking forward to Christmas we might ask what times in our December schedule shall we keep for family activities? What community and church activities will give us a chance to celebrate Jesus' coming most meaningfully? We will take time to check the television listings for outstanding Christmas offerings. If our families enjoy Christmas story hours we can check our church or public library to have appropriate and worthwhile literature.

So let there be music, let there be gifts and gaiety; but let there also be love, joy, peace, patience, kindness, gentleness, sincerity, and self-control. These will be available in our preparations for Christmas to the extent that we worship.

As Peter Marshall once said,

*"So we will not 'spend' Christmas . . .
nor 'observe' Christmas.*

*We will 'keep' Christmas — keep it as it is . . .
in all the loveliness
of its ancient traditions.*

*May we keep it in our hearts,
that we may be kept in its hope."*

—Upland, California

PREACHERS

The Pastor in His Pulpit

David H. Wenger

The pastor stands in his pulpit and here brings to focus his prayers, his studies, his thinking, and his aspirations. He thinks and feels with God on the one hand, and with his congregation on the other hand. He stands in the pulpit with a message to proclaim: that of God's redeeming love to man. He stands in the pulpit endeavoring to win men to God. He expects God to vindicate his message. He expects men to move Godward. He must give most careful consideration to his pulpit manner and message.

The pastor stands in his pulpit with authority, the authority vested in him as a spokesman for God. This authority is centered in the Book of God: the Bible. The pulpit message must be a radiant expansion of the Book. He knows the fallacy of contemporary philosophies and political systems. Therefore he centers his message in the Bible, and is concerned lest his pulpit messages be vitiated by human reasonings and weak presentations. He calls a world of lost men to accept the mercies of God. He calls a weak church to accept the power of God, offered in the Person of God's Spirit. He calls men to repentance because they are going in the wrong direction: to the wrong destination. He calls the unclean into fellowship with God by offering them cleansing through God's mercies.

The Spirit of God within him gives authority in the preaching message. He is not satisfied with a cold recital of the message. He must be an enthusiast! He must have an "unction." The pulpit message dare not be given with a cold heart but must be enlivened by a warmth that gives credence to the message.

The message in the pulpit is given in a spirit of humility. Seeing himself as the chief of sinners he understands that a husbandman must first be partaker of that which he preaches. He is moved with his own message. The relevancy of the message gives him faith and courage. He knows that God works through human instrumentality however weak, through human instrumentality filled with the Spirit of God. Therefore, in the assurance that God works through him he gives the message of God endeavoring to win men to God, endeavoring to glorify God in this age.

—Union Grove, Indiana

The Friendly Pastor

It is understood, Pastors need be friendly men.

Most people understand, the Pastor need not only be friendly, also frank and firm. It has been proven, the combination of these qualities serve well.

One of our churches involved the interest of an excellent family, a father, mother and two teenage daughters. The father is a retired career army man. The parents were Christians and held membership in a large church.

After concluding his army career, this father, with his family, moved adjacent to one of our Brethren in Christ churches. The family attended Sunday School and worship and found fellowship with the people of this congregation. The Pastor prayerfully considered how he might minister best to the spiritual needs of this family.

This Pastor is a convinced believer in Biblical non-resistance. On Peace Education Sunday, the Pastor preached on "The Christian Alternative to War." Naturally, he had real concern that he might properly minister to this family of four, without bringing them undue conflict of ideas or discourage them from continued attendance.

The friendly Pastor began his message by saying that he has Christian friends who do not fully share his view on the question of war and peace. But since the Bible speaks to this point, he will frankly present the truth as he sees it, with respect for those who may differ with his views.

The sermon was preached. The Holy Spirit had ministered to the worshippers. The greeting at the door was warm. Several weeks later the Pastor was pleased to have the father and mother express their desire to join the Brethren in Christ church. This of course brought great delight to the Pastor—but, another consideration developed.

In counselling sessions with the parents and daughters, (the daughters were saved in our meetings) it was discovered that the parents had not had Believer's Baptism. Would it be too much to present to them clearly, our view and require a baptismal service for them? The matter was discussed, they unanimously agreed that since neither parents nor daughters had received believer's baptism, they would make it a family experience.

It was a great, glad day for all, when under the direction of the Holy Spirit, the father, mother and two daughters were baptized and received into Church membership.

—Submitted by Henry A. Ginder

Once, a minister, who was also a father, tried to finish his sermon. One interruption after another occurred, until his energies seemed all drained away. Then came another knock at his door. He braced himself, tried hard to put a smile into his response. "Come in!" The door opened a little, a sunny-faced little girl looked in. "Daddy, may I come in?" Consent given, she leapt across the room, climbed up into the tired man's lap. "Daddy, I didn't come to ask you for a thing. I just want to climb into your lap and hug you, and tell you what a good, kind daddy you are!" So much warmth slipped into his tired heart that it crowded out all the weariness. God is a Father too, and His heart warms at our giving of thanks.

David A. MacLennan in REVELL'S MINISTER'S ANNUAL (Fleming H. Revell Company)

Right to the End

Bishop Hannington died a martyr's death. But in his early years he said, "How I dread my ordination. I would willingly draw back, but when I am tempted to do so, I hear ringing in my ears, 'No man, having put his hand to the plough, and looking back, is fit for the kingdom of God!'"

And what a furrow he ploughed! When he was dying, he said: "Go, tell my brethren that I have bought the road to Uganda with my blood."

CHURCH NEWS

ALLEGHENY CONFERENCE

E. H. Wenger, Mechanicsburg, was guest speaker for the annual fall communion service of Antrim congregation, Pa., Sunday evening, November 14.

Evangelist J. Percy Trueblood and the Lebanon Valley Gospel Band joined the Hanover congregation, Pa., in a Sunday afternoon and evening rally, November 14. These services were held in the local fire hall.

Charles Myers, pastor of Mt. Tabor congregation, Pa., and father of Missionary Mildred Myers, Mtshabezi Mission, Rhodesia, passed away unexpectedly on November 12.

ATLANTIC CONFERENCE

Rev. Ray Brubaker of "God's News Behind the News" gave the Sunday evening message, November 7, to the Palmyra congregation, Pa.

Raymond Conner, pastor at Adney Gap, Virginia, and his wife ministered in song and word to the Manor congregation, Pa., Sunday morning, November 28.

Jared Barker, missionary to the Philippines, was guest speaker in morning worship service, November 28, Hummelstown, Pa.

All eyes were focused on the "Family Tree" at Shenks Union Church, Deodate, Pa., on Sunday, September 26. It was indeed a real tree. In addition to its own leaves it held brightly colored paper leaves on which were pasted pictures of the families attending Sunday school. Members of the school were expected to work to produce fruit: new families. "Families For Christ" was the theme of the month of October. Of added interest were devotional exercises conducted by families. The resulting average attendance for the month was 225.

Other recent activities of the Shenks Union congregation include a child dedication service when three children were presented to the Lord. Don and Helen Booser, taking a few weeks leave from Life Line Mission, shared pictures of the mission and told of their experiences in San Francisco.

Mt. Rock Sunday School, Pa., reports an enthusiastic October Enlargement Campaign. New families were brought into the Sunday school. Special speakers were Youth for Christ Director Franklin Miller and Rev. Tracy Miller, Camp Hill, Pa. Music was provided by Messiah College Male quartet and local singing groups.

In a day of activity on November 11, Mt. Rock WMPC and Needle Guild had as guest speaker, Mrs. David E. Climenhaga.

White aluminum siding was recently installed on the new educational building of the Green Grove congregation, Pa., and electric heaters were installed in the main auditorium of the original structure. Six new classrooms are now in use with one more available, if needed.

In a week of evangelism, Rev. and Mrs. Richard Jenks, Hublersburg, Pa., ministered to the Green Grove congregation in word and music. In appreciation, a Harvest Praise offering was given to the Jenkses.

CANADIAN CONFERENCE

Falls View Crusaders, Niagara Falls, Ontario, featured Rev. Robert Koch, president of the Greater Niagara Ministerial Association as guest speaker for their Crusader Banquet, October 1.

A play "Who is my Neighbor?" written by Harry Nigh was presented as a program. The president, Mike Tarnawsky concluded the evening's program with a short sermon. Falls View featured family groups each Sunday during the October Sunday School Forward Campaign. Concluding this series were the "Singing Gayles" a negro family of 17 from Buffalo, New York. A family night fellowship supper was shared in the church basement October 22. Sponsored by the Sunday School Board, some guest musical groups shared in the evening's fellowship.

The Wainfleet Chorus, under the direction of Mr. James Gilmore and the Gospel Four presented a program of sacred music and meditation Sunday evening, October 24. Bishop E. J. Swalm started a week of evangelistic services Sunday evening, October 31.

Dixie Dean, well known piano accordionist of HCJB Radio in Ecuador is scheduled to speak and play in the Port Colborne church, Sunday evening, November 21.

Bertie congregation, Ontario, observed their 90th Anniversary, October 3. Rev. Alvin L. Winger a former minister in the congregation presented some interesting reminiscences.

Port Colborne congregation, Ontario, received nine into church membership and administered the rite of water baptism to four, Sunday, October 17.

Ridgemount congregation, Hamilton, Ontario, observed Anniversary Day, October 31. Speakers for the day were Rev. H. G. Adams, Director of the Evangelical Mission of Converted Monks and Priests, and Rev. Daniel Zehr, former pastor and chaplain of the Craigwood Institution for Emotionally Disturbed Boys, now executive director of MCC (Ontario). Guest musicians were Mrs. Anne Jamieson and the Wainfleet Gospel Four.

The first Mother-Daughter Banquet planned by the Springvale Christ's Crusaders, Ontario, was held in November. About sixty mothers and daughters enjoyed the good food, musical talent, film and fellowship. Another interesting program of the Crusaders was a musical night, featuring the Wainfleet Gospel Four, an instrumental trio from Kitchener and local talent.

John and Ethel Sider were guest speakers to the Springvale congregation prior to their sailing for India. Dorothy Hoover, nursing in Newfoundland, shared her experiences by word and picture when she was home for a holiday.

Springvale's October Forward Campaign was conducted with enthusiasm. In class point competition, the adult class was winner.

Bridlewood congregation, Ontario, observed its second anniversary-homecoming service on November 28. Editor J. N. Hostetter was guest speaker, and Charles Lady, Director of the Music Department at Niagara Christian College, was guest soloist. Starting with a nucleus of 40 people, the group has grown until the attendance at a recent service was 195.

CENTRAL CONFERENCE

Christian Union Men's Fellowship, Garrett, Indiana, sponsored Family Night Friday evening, October 22. They featured the Lloyd Sallness family, Kokomo, Indiana.

In a Youth For Christ service at Christian Union, Indiana, Sunday evening, November 7, the Fort Wayne staff and YFC teenagers presented special music. A film, produced by Life Line of YFC, "Other Side of America," was shown.

Phoneton, Ohio, reports 40 in attendance, Sunday evening, October 31. Fourteen presented themselves for consecration following a showing of the film "Angel in Ebony."

Dedication of new pews, carpeting, and other church furniture was held at the Fairview Church, Englewood, Ohio, Sunday morning, October 31. Bishop Carl Ulery was present to officiate and present the morning message.

Dr. Owen Alderfer was scheduled as guest speaker for love feast and Thanksgiving service at Pleasant Hill, Ohio, November 20-21.

Gary Rumble returned to his home church, Pleasant Hill, Ohio, on November 17, and spoke of his activities in I-W service at Fellowship Chapel, New York City.

Amherst congregation, Ohio, observed both Youth Day and Children's Day recently. Youth Council, composed of representatives from three teenage Sunday school classes and their teachers, planned a day of youth leadership and participation on October 31. Louis Cober, pastor of Chestnut Grove congregation, was guest speaker in the morning worship service. Children's Day was observed November 14. The Jet Cadets, the organization for grades 1 through 6, shared in the morning services and had charge of the entire evening service.

MIDWEST CONFERENCE

Rev. Mark Irwin, who with his wife spent many years in missionary work in Iran, spoke to the Abilene congregation, Kansas, on Sunday evening, November 14.

PACIFIC CONFERENCE

The rite of water baptism was administered to a class of 10, Upland, California, Sunday evening, October 24.

Pastor Eber Dourte led the Upland congregation in a service of child dedication, Sunday morning, November 7. Six children were presented to the Lord.

Chino congregation, California, presented a farewell to Mr. and Mrs. Wesley Lenhart, leaving to give service to the Navajo Mission, Sunday morning October 24. A love offering of \$94 accompanied them on their way.

REVIVAL MEETINGS

Charles Norman at Mountain View Chapel, Colorado Springs, November 7-14; Aaron Stern at Baltimore, Maryland, November 7-14; Jesse Dourte at Mt. Rock, Pennsylvania, beginning November 14; Isaac Kanode at New Guilford, Pennsylvania, November 14-28; Edward Gilmore at Duncannon, Pennsylvania, convening October 31; Richard Jenks at Green Grove, Pennsylvania, November 8-12; Curtis Bryant at Dayton Mission, Ohio, October 24-November 7; Edgar Giles at Pomeroy Chapel, Tennessee, beginning October 24.

P. L. Liddell at Leonard, Michigan, January 31-February 6

Births

LONG—Susan Jeannette, born June 12, 1965, to Mr. and Mrs. Elvin Long, Ridgemount congregation, Ontario.

RESSLER—Duane Eric, born September 17, 1965, to Rev. and Mrs. Glen Ressler, Bethel congregation, Cassopolis, Michigan.

Weddings

DICK-CHAPLIN—Miss Leora L. Chaplin, daughter of Mr. and Mrs. Richard Chaplin, Santa Cruz, California, became the bride of Mr. John N. Dick, son of Mr. and Mrs. Paul Dick, Mt. Joy, Pennsylvania, October 16, 1965. The ceremony was performed in the Christian and Missionary Alliance Church, Rev. Frank Sutherland officiating. Mr. Dick serves on the staff of the Life Line Mission in San Francisco.

EBERSOLE-HOSTETTER—Miss Kathleen Hostetter, daughter of Mr. and Mrs. Paul Hostetter, Annville, Pennsylvania, became the bride of Nelson L. Ebersole, son of Mr. and Mrs. Norman Ebersole, Lebanon, Pa., October 30, 1965. The ceremony was performed in the Fairland Brethren in Christ Church, Rev. Albert Kline officiating.

FALK-BIXLER—Miss Carol Ann Bixler, daughter of Mr. and Mrs. Jerome Bixler, Hummelstown, Pennsylvania, became the bride of Mr. Noel W. Falk, son of Rev. and Mrs. Leonard Falk, Sellersville, Pennsylvania, August 8, 1965. The ceremony was performed in the Brethren in Christ Church on the campus of Messiah College, Grantham, Pennsylvania. Rev. Falk, father of the groom, performed the ceremony, assisted by the Rev. Charles Risinger, pastor of the bride.

SHERRILL-HYKES—Miss Susan Tarraine Hykes, daughter of Mr. and Mrs. Amos Hykes, Greencastle, Pennsylvania, became the bride of Mr. James Edward Sherrill Jr., son of Mr. and Mrs. James E. Sherrill, Greencastle, Pennsylvania. The ceremony was performed October 16, 1965 in the St. Paul's Church, Rev. Donald Warrenfeltz officiating.

Obituaries

DEIHL—Helen V. Deihl was born January 8, 1905, and died at the DeKalb Memorial Hospital, Auburn, Indiana, October 20, 1965. She was a courageous woman who had suffered many years. She was a member of the Lutheran church.

Her husband, Roy Deihl, survives.

Funeral services were held at the McKee Funeral Home, Garrett. Rev. Carl G. Stump officiated. Interment was in Union cemetery.

HOFFER—Mrs. Estella Hoffer, Manheim, Pennsylvania, passed away March 17, 1965. She was a member of the Manheim Brethren in Christ Church for more than fifty years. She, with her husband, Rev. Allen Hoffer, was active in the Lord's work, taking a special interest in summer tent campaigns. In more recent years they opened a new work in northeastern Lancaster County, presently known as the Bethel Springs Brethren in Christ Church.

Surviving are: her husband; two daughters, Mrs. Raymond Ginder and Mrs. Harry Dohner; one son, Blaine, and two grandsons.

Funeral services were held in the Manheim Brethren in Christ Church. Pastor Allon Dourte, Rev. Luke Keefer and Bishop Henry A. Ginder officiated. Interment was in the Mastersonville cemetery.

MARTIN—Grace Sherman Martin was born July 23, 1895, and passed away August 18, 1965, at the Garrett Hospital, Garrett, Indiana, following a short illness. She was a member of the Garrett community and worked as a nurse for a number of years. In 1942, she, with her husband, became members of the Christian Union Brethren in Christ Church.

She married Donald Martin who preceded her in death just four months, less one day. He died by stroke and drowning.

Surviving is a daughter, Mrs. Julia Kelham; six grandchildren; three sisters and one brother.

Funeral services were conducted by Pastor Carl G. Stump and Rev. C. R. Nissly. Interment was in Union cemetery.

MUSSER—Eli G. Musser, age 69, passed away October 16, 1965 at the Beebe Hospital, Lewes, Delaware. He was a son of the late Martin H. and Susan Gottwalt Musser. He was a member of the Methodist Church.

Surviving are his wife, Lydia Michael Musser, one daughter, Mrs. Lloyd Swarr; five grandchildren, one sister, and one brother.

Funeral services were conducted at Lewes, Delaware, and at the Cross Roads Brethren in Christ Church where Rev. I. W. Musser and Rev. S. O. Brubaker officiated. Interment was in Cross Roads cemetery.

RICHER—Rev. Menno Richer, age 71, died October 10, 1965, at Elkhart General Hospital, Elkhart, Indiana, following several years of illness. Born in Fort Wayne, September 27, 1894, he married Nora Weldy in 1919. He was ordained a minister of the Brethren in Christ Church at Union Grove, Indiana, in 1941. He served as first pastor of Bethel Community Church, near Cassopolis, Michigan, for nearly 17 years. Later he was superintendent of Faith Mission, Elkhart, for three years.

He is survived by his wife; step-mother, Mrs. Emma Richer, Goshen; and eight children: Charles; Mrs. Mabel Sheeron; Joseph, Fort Wayne; Silas, California; Virgil, Tempe, Arizona; Mrs. Catherine Whitemyer, Dowagiac; Mrs. Norma Green, Elkhart; Mrs. Evelyn Blucker, Topeka, Indiana. Also surviving are one sister, a half-brother, three half-sisters, 26 grandchildren and two great-grandchildren.

Funeral services were conducted at Bethel Community Church, Rev. Carl G. Stump, Rev. Howard Van Harlingen and Rev. Clayton Haitt, officiating. Fellow ministers served as pallbearers. Interment was in Young's Prairie Cemetery.

TICE—Graveside services were conducted by Rev. Bert Winger for Thomas William Tice, infant son of Mr. and Mrs. Russel Tice, Spring Mills, Pennsylvania. The infant is survived by four sisters and three brothers.

WINGER—Mrs. Mary Ethel (Bitner) Winger, 76 years, Fenwick, Ontario, Canada, passed away at the Welland County Hospital, October 9, 1965. Born in Ridgeway, Ontario, as a young woman she moved to Kindersley, Saskatchewan, where she resided for 22 years. In 1935, with her husband, the late Rev. Marshall Winger, she moved back to Ontario in the community of the Boyle congregation.

She was a member of the Brethren in Christ Church and until ill health intervened was active in the work of the church. Her husband predeceased her in 1953.

Surviving are three sons and three daughters: Oliver, Kindersley, Sask.; Mrs. Walter Lehman,

Refton, Pennsylvania; Murray, Wainfleet; Mrs. Harold Heise, Gormley; Miss Rhoda Winger, Ft. Erie; Rev. Walter Winger, Fenwick. One son died in infancy, one brother, 11 grandchildren, and 3 great-grandchildren also survive.

Funeral services were conducted at the Boyle Brethren in Christ Church, Pastor Andrew McNiven and Bishop E. J. Swalm officiating. Interment was in the Maple Lawn cemetery.

WOLGEMUTH—Christian M. Wolgemuth, 74 years, Mt. Joy, Pennsylvania passed away October 23, 1965. He was a son of Martha and the late Hiram E. Wolgemuth. He was converted early in life and united with the Brethren in Christ Church, remaining a faithful member until his death. His wife Ada predeceased him in 1944.

Surviving are his mother, Martha Musser Wolgemuth in her 98th year and these children: Mrs. Glenn Diller, Grants Pass, Oregon; C. Arthur with whom he resided; Ivan F., Mt. Joy; one foster daughter, Mrs. Robert L. Kaley, Elizabethtown, Pa. Also surviving are 16 grandchildren, 8 brothers, and 2 sisters.

Funeral services were held in the Cross Roads Brethren in Christ Church, Pastor B. E. Thuma, Rev. Graybill Wolgemuth and Rev. I. W. Musser officiating. Interment was in the Cross Roads cemetery.

MCC News

Good Will Singers Raise \$1,507 for MCC

The Mennonite Central Committee has received a contribution of \$1,507 from the Good Will Singers, a 36-member choir with singers from Mennonite churches in Lancaster and Lebanon counties in Pennsylvania. The choir was directed by Merle Good, Lititz, Pa.

The Good Will Singers were organized a few years ago to help spread the Gospel through song. The offerings received this year for their programs were sent to MCC to be used in one of its relief projects. The choir paid all of its own operating costs and travel expenses.

The choir chose this year to help the Calcutta milk distribution project in India. This was one of the three overseas projects suggested by MCC which needed financial support.

The money will help finance part of this project where MCC has been operating two milk kitchens for the past year. The project has been so successful that other communities are requesting this service. A thousand children, mothers, and old people, daily receive milk and a protein-rich piece of cheese or wheat chapatis.

The Good Will Singers' gift came from the proceeds received for performing at 17 congregations in Pennsylvania, Maryland, and Washington, D. C. Six of these programs were given at non-Mennonite churches.

Robert Miller in Vietnam to Initiate Program Expansion

Robert W. Miller, director of MCC Overseas Services, will spend approximately three weeks in Vietnam during November. The trip is a preliminary step in shaping the expanded MCC program in Vietnam.

Before program expansion can take place, the type of work and personnel required must be determined. Also, new locations must be considered and selected.

Miller, together with Frank L. Hutchison of Church World Service, left New York November 2. They will travel to Saigon via Frankfurt, Germany, where they will meet with William T. Snyder, executive secretary of MCC.

MCC Receives Special Requests

The Mennonite Central Committee has been receiving a number of unusual requests lately, in addition to the regular material aid demands.

MCC's representative in Burundi reports that food is getting scarce, especially edible oils, and local prices have sky-rocketed. MCC has been requested to send lard as a substitute.

From Yugoslavia comes the request for 500 tons of potatoes. The population lives almost

entirely on potatoes and because of floods and storms the price of seed potatoes, or any potatoes for that matter, is very high. The potatoes will have to be received after March 25, 1966, since planting potato seeds takes place from about the middle of April to May 15.

Requests for help have come also from Honduras, Algeria, and India. Thirty families in the Buenaventura area of Honduras had

absolutely no harvest, and several families in Gualaco had practically no harvest. In Algeria, 24 tons of apple sauce for school feeding programs are needed. Funds and personnel for relief in the Saraitali-Jagdesshpur area in Central India have been requested because of crop failures from lack of rain.

The above named foods, says John Hostetler, director of MCC's material aid department, are not available from the United States surplus

Missions in America

Explanatory note: Missions () and Extension Churches are listed as per address.*

ALLEGHENY CONFERENCE

Baltimore 21, Maryland: Rev. W. Rupert Turman, pastor, 925 Homberg Avenue, Church address, 611 S. Marlyn Avenue, Telephone MU 6-3189

Blairs Mills Pennsylvania: Rev. William Swartz, pastor, R.R. 2, Box 243, Mifflintown, Pa.

*Blandburg, Pennsylvania: Rev. William Berry, pastor, Grace Yoder, V.S.

Breezewood, Pennsylvania (*Mountain Chapel, Ray's Cove*): Rev. Norris Bouch, pastor, Altoona, Pa., R. 2, Box 566

Hollidaysburg, Pennsylvania (*Mt. Etna Church*): Rev. Cecil Maurer, pastor, 316 Lotz Ave., Altoona, Pa.

Hopewell, Pennsylvania (*Sherman's Valley*): Rev. Earl Lehman, pastor, R. 2, Telephone—New Granada, Murry 5-2344

Ickesburg, Pennsylvania (*Saville Church*): Rev. Merle Peachy, pastor, Thompsonstown, Pa., R. 1, Telephone—McAllisterville, Pa., 463-2551

Iron Springs, Pennsylvania: Rev. Amos Kipe, pastor, R.R. 3, Waynesboro, Pa.

Little Marsh, Pennsylvania, R. 1 (*Jemison Valley*): Rev. Larry Strouse, pastor.

Mt. Holly Springs, Pennsylvania: Rev. Edward Hackman, pastor, Mounted Route, Telephone Hunter 6-5440

Red Lion, Pennsylvania (*Pleasant View*): Rev. Samuel Lady, pastor, 434 E. Lancaster St., Red Lion, Pa. Telephone 244-4448

Three Springs, Pennsylvania (*Center Grove Church*): Rev. Marion Walker, pastor

Uniontown, Pennsylvania (*Searights*): Rev. George Kipe, pastor, Uniontown, Pa., R. 4

ATLANTIC CONFERENCE

Allisonia, Virginia (*Farris Mines*): Rev. Arthur Brubaker, pastor, Allisonia, Va. Phone 730-782-8628

Callaway, Virginia:

Adney Gap Church: Rev. I. Raymond Conner, pastor, Callaway, Va., R. 1. Telephone 929-4277

Callaway Church: Rev. C. Benjamin Fulton, pastor, 1531 Riverdale Road, S.E., Roanoke 13, Virginia

Cross Roads Union: Rev. I. Raymond Conner, pastor

Harrisburg, Pennsylvania (*Bellevue Park Brethren in Christ Church*): Rev. Joel Carlson, pastor, 14 North 20th Street. Telephone—CEDar 2-6488. Church address, 2001 Chestnut St.

Harrisburg, Pa. (*Skyline View Church*): Rev. John Arthur Brubaker, pastor, 7733 Hillcrest Ave., Harrisburg, Pa.

Hillsville, Virginia (*Bethel Church*): Rev. Arthur Brubaker, pastor.

*Hunlock Creek, Pennsylvania: Rev. Ross Morningstar, pastor, 331 Vine St., Berwick, Pa.

*Llewellyn, Pennsylvania: Rev. Charles Melhorn, pastor; Telephone—Minersville, Liberty 544-5206

*New York City, New York: 246 East Tremont Avenue, Bronx 57, New York, (*Fellowship Chapel*) Telephone—TR 8-0937, Rev. Paul Hill, superintendent, Mrs. Evelyn Hill, Rev. Roy H. Mann, Mrs. Esther Mann, Mrs. Esther Robinson, I-W and V.S. Workers: Jack Nolt, Mrs. Ruth Nolt, Joanne Kreider, Linda Farver, Mr. Charles Rife Jr., Mrs. Ruth Rife, Miss Carolyn Rotz, Miss Lillian Winger, Mr. Dwight Zook, Gary Rumble, Pauline Heise, Richard Whiteside, Lois Snook.

*New York City, New York (*Brooklyn Mission and Parsonage*): 958 Bedford Ave., Brooklyn, N. Y. 11205, Rev. Harold Bowers, pastor, Mrs. Catherine K. Bowers, Mr. and Mrs. Lloyd Melhorn Jr.

CANADIAN CONFERENCE

Concord, Ontario, Canada: Rev. Arthur Heise, 154 May Avenue, Richmond Hill, Ontario, Canada.

Delisle, Saskatchewan, Canada: Rev. Marshall Baker, pastor, Delisle, Saskatchewan, Canada

Hamilton, Ontario, Canada (*Ridgemount Brethren in Christ Church*): Cor. of Jameston and Caledon Streets, Office Telephone—FU 3-5212, Rev. J. Allan Heise, pastor, 18 Amanda Street, Hamilton, Ontario, Telephone—FU 3-5309

*Meath Park, Saskatchewan, Canada (*North Star Mission, Howard Creek and Paddockwood Churches*): Rev. Maurice Moore, pastor, Mrs. Mabel Moore

Port Rowan, Ontario, Canada (*Walsingham Centre*): Rev. John Pawelski, pastor

Saskatoon, Saskatchewan, Canada: Rev. Ronald Lofthouse, pastor, 1 Malta Street

CENTRAL CONFERENCE

*Chicago, Illinois: 6039 South Halsted Street, Chicago 21, Illinois, Telephone—TRiangle 3-7122, Rev. Carl Carlson, pastor, Mrs. Avas Carlson, Misses Grace Sider, Lily Wyld

Cincinnati, Ohio: 2951 Sidney Avenue, Cincinnati 25, Ohio, Rev. William Engle, pastor, Telephone—Liberty 2-3891

Dayton, Ohio (*Church, 831 Herman Avenue*): Rev. Ohmer Herr, pastor, Clayton, Ohio, R. 1

Dearborn, Michigan (*near Detroit*): 4411 Detroit Street (Church and parsonage), Rev. Maurice Bender, pastor, Telephone—CR 8-6850

Ella, Kentucky (*Bloomington and Millerfields Churches*): Rev. Avery Sollenberger Jr., pastor, Columbia, Kentucky, R. 3, Box 157

Gladwin, Michigan, R. 4: Rev. Gary Lyons, pastor

Hillman, Michigan, R. 1, (*Maple Grove Church at Rust*): Rev. Hubert Stern, pastor

Knifley, Kentucky: Rev. Gaylerd Miller, pastor Telephone—Campbellsville 465-7980

Shanesville, Ohio: Rev. Edward Powell, pastor, Telephone—Sugar Creek 2-4212

Sheboygan, Wisconsin: 1325 Carl Avenue, Telephone—Glencourt 8-2627, Rev. Tyrus Cobb, pastor

Smithville, Tennessee (*Pomeroy Chapel*): Rev. Ernest Dohner, pastor, R. 3, Smithville, Tenn.

Uniontown, Ohio: Rev. Paul E. Book, pastor, 2396 E. Turkeyfoot Lake Road, Akron, Ohio

Phoneton, Ohio (*Phoneton Church*): Rev. Elam O. Dohner, pastor, P.O. Box 95, Phoneton, Ohio

MIDWEST CONFERENCE

Colorado Springs, Colorado (*Mountain View Chapel*): Rev. Ethan M. Gramm, pastor, 1425 McArthur, Colorado Springs, Colorado. Phone 634-8500

PACIFIC CONFERENCE

Albuquerque, New Mexico (*Sandia Brethren in Christ Church*): 541 Utah Street, N.E. Telephone AL 6-9492, Rev. Virgil Books, pastor

*Bloomfield, New Mexico (*Navajo Mission*): Telephone—Farmington, N. M. YR 6-2386, Rev. J. Wilmer Heisey, superintendent, Mrs. Velma Heisey, Sue Hess, Mr. John P. Ludwig Jr., Mrs. Anna Mae Ludwig, Mrs. Martha Garber, Misses Ida Rosenberger, Verna Mae Ressler, Rosa Eyster, Jane Monn, Mary Olive Lady, Anna Marie Hoover, Janet Oberholser, Mildred Brillinger, Geneva Lavy, (I-W or V.S. Workers): Margaret Witter, Mr. Nelson Poe, Mr. Donald Ressler, Mr. Elvin Ritchey, Rev. Luke Keefer, Jr., Dr. Samuel Brubaker, Mrs. Lucy Brubaker, Marilyn Heisey, Evalyn Schock, Mr. and Mrs. Earl K. Stern, Fannie Shelly, (Navajo Interpreters: Miss Fannie Scott, Mr. Peter Yazzie)

Ontario, California: Rev. Nelson Miller, pastor, 1223 Baker Ave., Ontario, California

Salem, Oregon (*Labish Community Church*): Church address, 4522 Scott Avenue, N.E., Rev. Art Cooper, pastor, 4306 Scott Avenue, N.E., Salem, Oregon, Telephone—EM 2-7204

*San Francisco, California (*Life Line Mission*): 306 Minna Street, 94103, Telephone EX 2-2220, Rev. Avery Heisey, Supt., Rev. Harold Paulus, Pastor; (I-W or V.S. Worker): Mr. John Dick, David Shonk.

*San Francisco, California (*Life Line Chapel*): 422 Guerrero Street, 94110, Telephone UN 1-4820, Rev. Avery Heisey, Pastor, Mrs. Emma Heisey; (I-W or V.S. Workers): Mr. Donald Booser, Mrs. Helen Booser, Paul Hochstetler, Carol Jean Heisey

Contributions to World Missions send to:

BRETHREN IN CHRIST WORLD MISSIONS
P. O. Box 171
Elizabethtown, Pa.
Telephone 717-EM 7-7045

Contributions to Missions in America send to:

Andrew Slagenweit
West Milton, Ohio

Contributions to Peace, Relief and Service Committee send to:

Clair Hoffman, 320 S. Market Ave.,
Mt. Joy, Pa.

food program. Interested groups who would like to help fill these special requests should contact MCC, Akron, Pa. 17501.

News Items

Interracial Success Story in Former All-White Town

WORTHINGTON, MINN. (EP)—Take 10,000 white persons living in a rural community on the South Dakota border and then suddenly add three dozen Negro families.

It happened here, and thus far religious and other community leaders are pleased with the way the newcomers have been received.

Worthington never had a permanent Negro resident in its history until last year when Armour and Company opened a new processing plant, replacing older plants closed at Sioux City and Kansas City.

Parochial Use of Public School Held Illegal In New Mexico

SANTA FE, N. M. (EP)—Part-time use of public school facilities by a parochial school violates both state law and the 1965 U. S. Elementary and Secondary Education Act, the New Mexico Department of Education has advised Bernalillo, N. M., school officials.

The Bernalillo school board had approved, subject to state affirmation, the part-time use of two rooms in Bernalillo High School by the Roman Catholic Our Lady of Sorrows School. A parochial teacher was to teach the class one hour a day at the Bernalillo High lecture room and biology laboratory, with the parochial school paying for all materials used in the laboratory.

Bernalillo officials approved the Catholic school's request, believing it was authorized by the 1965 federal aid-to-education law.

However, State School Superintendent Leonard DeLayo notified the Bernalillo superintendent that such use violated New Mexico law and was contradictory to the New Mexico Supreme Court decision of 1951 (Zellers vs. Huff—the so-called Dixon case).

Deception Dominant Theme of TV Situation Comedies

CHICAGO (EP)—In the view of life offered by a disquieting number of television's situation comedies, deception is the way to get a good grade, improve your job situation, get your way with your family and, in general, outwit the authority figures of this world.

This is the conclusion offered by a five-month study of TV programs conducted by Dr. Glenn E. Reddick, chairman of the creative arts division of North Central College, Naperville, Ill. He reported his findings in the Sept. 29 issue of the *Christian Century*, published here.

Dr. Reddick estimated that "25 per cent of the situations presented involve deception as a major or minor part of the plot."

As a result, Dr. Reddick fears, "the incautious viewer may very well conclude that deception has no evil consequences or at any rate none that cannot easily be overcome."

Congress on World Wide Missions

Ninety evangelical leaders from around the world are presently involved in the preparations for the Congress on the Church's World-wide Mission to be held next April 9-16 on the Wheaton College campus. "Thus far, participants on the actual program itself include national leaders from Hong Kong, Japan, India, the Philippines, Viet Nam, France, England; Nigeria, Kenya, Costa Rica, Mexico and Venezuela along with mission and church-related personnel from the U.S. and Canada,"

reported Co-chairman Dr. Vernon Mortenson, General Director of TEAM, following a meeting of the joint EFMA-IFMA Sponsoring Committee.

The main drive of the Congress will be an in-depth study of vital questions confronting Christian missions today. The program as set up by the Committee calls for two major study papers a day with simultaneous communication in three languages, i.e., English, French and Spanish. Following the presentation of each paper, the assembled delegates will break up into twenty-five discussion groups. By the week's end, the deliberations will have been sifted, tabulated and digested; resolutions drawn up; and the final findings will be approved for publication.

Jointly sponsored by the Evangelical Foreign Missions Association and the Interdenominational Foreign Mission Association, the Congress has thus far extended invitations to 140 mission societies, 43 "special mission interest" agencies, 128 Christian schools, and several autonomous national mission bodies all of which stand united in faith, fellowship, defense and proclamation of the Gospel. Study sessions will be limited to approximately 800 invited delegates with evening inspirational services open to the public.

Half Million Bibles for Ghana's Schoolchildren

The largest single order for Bibles ever received in the American Bible Society's 150-year history has been placed by the Republic of Ghana for use in its public schools. Five hundred thousand Bibles and New Testaments have been requested.

Six languages will be used in supplying the order for teaching the Scriptures to Ghanaian youth. Approximately one-half of the order is for Bibles in English and the rest in the tongues of Twi-Afasante, Twi-Akuapem, Fante, Ga, and Ewe.

President Nkrumah has stated: "In Africa man is considered a spiritual being." Some members of his Cabinet have also endorsed the teaching of the Scriptures as a primary objective of the new nation. Consequently Ghana has assigned high priority to the purchase of these Bibles and Testaments, despite the country's pressing problems of currency outflow. The government will meet two thirds of the cost. The United Bible Societies offered to contribute the remaining one-third, or \$200,000—much of which will be supplied by the American Bible Society and its more than 65 denominations.

'Tropic of Capricorn' Banned From India

The Indian government has banned importation of an American book—Henry Miller's "Tropic of Capricorn"—on the ground that it is obscene.

It was reported to be the first instance in recent years of a publication being banned from India for alleged pornographic content.

In the past, the government has desisted from such action, leaving it to the law courts to deal with obscene literature.

Christian Business Men Elect J. E. Stedelbauer

J. Elliott Stedelbauer, president of El-Sted Investments, Toronto, Ont., was elected chair-

man of the Christian Business Men's Committee International at its 28th annual meeting in San Francisco.

Other officers include Alfred R. Jackson of Williamsport, Pa., and Robert E. Kellogg of Sacramento, California, vice-chairman; Albert J. Page of Huntsville, Ala., secretary; and Loring Grisct of Santa Ana, Calif., treasurer.

In an address to some 1,400 delegates and guests from various parts of the world, Premier E. C. Manning of Alberta, Canada, said that the "most urgent need of our times is for a genuine spiritual revival among Christian men and women." He said that "thousands of professing Christians today are traveling in the wrong direction."

Features of the meeting included an afternoon rally at which businessmen gave witness to their faith, and the annual CBMCI banquet.

Klan Leader Won't Talk, Takes '5th' 73 Times

Ignoring warnings that he was "skating on thin ice," the Imperial Wizard of the United Klans of America took the 5th Amendment 73 times in 100 minutes as the House Committee on Un-American Activities began hearings on its investigation of the Ku Klux Klan.

Robert M. Shelton of Tuscaloosa, Ala., took more than the "5th"—throughout he invoked the 5th, 1st, 4th and 14th Amendments as he refused to give interrogators any more than his name, his place of birth and acknowledgment that he had received a subpoena to appear.

He refused to answer any questions on his activities with the Klan or to surrender documents relating to the self-described "invisible empire."

The Klan leader received stern warnings from the committee chairman, Rep. Edwin E. Willis (D-La.) that he was subject to citations for contempt of Congress. Conferring often with his attorney, William Hicks of Raleigh, N. C., Mr. Shelton made the proceedings monotonous when declining all questions for 73 times.

Dr. Henry Cites Evangelical Role in 'Social Struggle'

A conservative editor said in Washington D.C. that liberal Protestant churchmen and their evangelical counterparts are poles apart on the proper methodology in accomplishing social goals, and often, in just what goals are desirable of accomplishment. But it is wrong for evangelicals to deplore the actions of social activists, he added, if they in turn do not act upon the basis of an acceptable methodology themselves.

This was one of the major contentions of Dr. Carl F. Henry, editor of *Christianity Today*, conservative Protestant fortnightly published here. His article marked a major attempt by a conservative theologian and churchman to outline the evangelical outlook and delineate between it and the liberal outlook on the social revolution.

Christianity Today in September came under sharp criticism from *Christian Century*, a Protestant ecumenical weekly reflecting a more liberal view. A *Century* editorial rapped the evangelical stands on social involvement and ecumenism.